# The Divine Revelation Concerning the Hazrat Musleh Ma'ud رضی اللہ عنہ

In the announcement of February 20, 1886, the Promised Messiah علیہ السلام, peace be on him, says:

"God, the Merciful and Noble, the Magnificent and High, Who has power to do all that He wills (glory be to Him and exalted be His name) addressed me in a revelation and said:

"I confer upon you a Sign of My mercy according to what you begged of me. So I have heard your entreaties and have honoured your prayers with My acceptance through My mercy and made your journey (i.e. the journey to Hoshiarpur and Ludhiana) a source of blessings for you. Therefore, a Sign of power, mercy, nearness is bestowed on you, a Sign of grace and beneficence is awarded to you and you are granted the key of success and victory. Peace on you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may come out of them and so that the superiority of Islam and the dignity of God's Word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may flee with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One ﷺ may be confronted with a clear Sign and the way of the guilty ones may become manifest. Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny. A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Spirit of Holiness. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday. [Son, delight of the heart, high ranking, noble.] [A manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven.] His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. [This is a matter decreed.]"

*(Announcement of February 20, 1886, Majmu'a-e-Ishtiharat, vol. 1, pp. 100–102)*

Dear Ansar Brothers,
*Assalamo Alekum Warehmatullah!*
With the boundless grace of Allah, we humbly adhere to the directives of Syedna Huzoor Anwar ایدہ اللہ تعالی بنصرہ العزیز in maintaining the monthly publication of Nahnu Ansarullah. Alhamdolillah!
We are delighted to present to you the latest edition of Nahnu Ansarullah that is dedicated to the profound prophecy of Musleh Maud رضی اللہ عنہ. This issue is enriched with a compelling narrative about Hazrat Al-Musleh Maud's رضی اللہ عنہ prophecy, articulated in the words of Hazrat Masih Maud علیہ السلام. Additionally, it includes an account of prophecies recounted by Syedna Huzoor Anwar ایدہ اللہ تعالی بنصرہ العزیز and personal stories intricately connected to the fulfillment of this significant prophecy.
The contents are curated to engage and inspire our diverse readership.
As we move through the various sections of the magazine, we remain steadfast in our commitment to prioritizing diversity and inclusivity. Our dedicated team has tirelessly worked to ensure that the voices and experiences of a wide range of membership are represented, fostering a sense of unity and understanding among Ansar brothers.
We extend an invitation for you to explore through our February issue, discovering the wealth of contents compiled for you in this issue. Your feedback holds immense value for us, and we encourage you to share your thoughts, suggestions, and personal stories with our editorial team to continually enhance the quality of Nahnu Ansarullah. Furthermore, we welcome you to contribute short articles for publication in upcoming issues.
Kindly remember our team in your prayers!
Jazakamullah!
Wassalam,
Dr. Hameed A. Mirza
Serving as Editor (English Section)

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# Contents

# The Holy Quran

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ
كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا
مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ
وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِيْ ؕ قَالُوْٓا اَقْرَرْنَا ؕ قَالَ
فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ

(Aal-e-`Imran: 82)

## Translation:

And remember the time when Allah took a covenant from the people through the Prophets, saying: 'Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.' And He said: 'Do you agree, and do you accept the responsibility which I lay upon you in this matter?' They said, 'We agree;' He said, 'Then bear witness, and I am with you among the witnesses.'

## Short Commentary:

This verse is also considered to apply to other Prophets in general and to the Holy Prophet ﷺ in particular. Both applications are correct. The verse lays down a general rule. The advent of every Prophet takes place in fulfillment of certain prophecies made by a previous Prophet in which he enjoins his followers to accept the next Prophet when he makes his appearance. If the Prophet comes in fulfillment of the prophecies contained in the Scriptures of one people only, as was the case with Jesusعليه السلام and other Israelite Prophetsعليهم السلام, then only that people are bound to accept and help him: but if the Scriptures of all religions predict the coming of a Prophet, as in the case of the Holy Prophetﷺ, then all nations are bound to accept him. The Holy Prophetﷺ appeared in fulfillment of the prophecies not only of the Israelite Prophetsعليهم السلام but also of the Aryan seers and Buddhist and Zoroastrian sages.

*(The Holy Quran with English Translation and Commentary Volume 2 p. 525)*

# Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ، قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمٰنِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ، سُبْحَانَ اللّٰهِ الْعَظِيمِ۔

(بخاری کتاب الرد علی الجھنیة۔۔۔ باب قول اللّٰہ یضع الموازین بالقسط)

## Translation:

Abu Hurairah رضی اللہ عنہ, God be pleased with him, narrates that the Holy Prophet ﷺ, peace and blessings of Allah be upon him, said: “There are two expressions which are very dear to God The Beneficent. They are light on the tongue but are immensely weighty in substance, and they are: (Subhan Allah wa bi Hamdihi; Subhan Allahil Azim) ‘’Exalted is Allah with all His Glory; Exalted is Allah with all His Majesty.’’

(*Bukhari*)

# SO SAID THE PROMISED MESSIAH عليه السلام

Hearken ye who have ears to hear: What is it that Allah requires of you? Only this that you should become His alone and set up no equal with Him, neither on this earth nor in heaven.

Our God is the One Who is alive today as much as He ever was. Likewise, He speaks today as He did in the past; He hears as He used to hear. To think that He only listens but does not speak in this age is a vain belief. Indeed, He both hears and speaks. All His attributes are eternal and everlasting. None of His attributes were ever suspended, nor will they ever be.

He is the same Unique Being Who has no associate. He has neither son nor wife, and He is the same Eternal Being Who is peerless, and there is none like unto Him… There is no one similar to Him in His attributes; none of His powers ever wane.

He is near, yet far; distant, yet close… He is the Highest of the high, yet it cannot be said that there is anyone below Him (farther than He). He is in Heaven, but it cannot be said that He is not on earth.

He combines in Himself all the most perfect attributes and manifests the virtues which are truly worthy of praise. He is the Fountainhead of all excellence. He is the All Powerful. Everything good originates from Him and to Him all things return.

All possessions belong to Him, and in Him all excellences combine. He is free from blemish, without weakness.

He is Unique in His right to be worshipped by all who dwell on the earth or belong to heaven.

*(Al Wasiyyat: Roohani Khaza'in, Vol. 20, pp. 309,310)*

# The Prophecy about Musleh Ma’ud رضی اللہ عنہ

**Summary of the Friday Sermon delivered by Hazrat Mirza Masroor Ahmad Khalifa tul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز on February 17, 2017.**

Huzur ایدہ اللہ تعالیٰ بنصرہ العزیز said that Ahmadis are familiar with the day of the 20th of February as relating to this glorious prophecy. On this day the Promised Messiah علیہ السلام was given the glad tidings in a revelation of the birth of a son who would possess numerous qualities. Among other things, it was prophesied that the Jama’at (Ahmadiyya Community) would experience exceptional progress during the era of the Promised Reformer.

Huzur ایدہ اللہ تعالیٰ بنصرہ العزیز said that today he would present extracts in the words of Hazrat Musleh-e-Maud رضی اللہ عنہ himself which shed light on how this prophecy was fulfilled in his person.

In 1914 Hazrat Musleh-e-Maud رضی اللہ عنہ was conferred by God with the mantle of Khilafat. It was 30 years later – in 1944 – that

> “Among other things, it was prophesied that the Jama’at (Ahmadiyya Community) would experience exceptional progress during the era of the Promised Reformer.

he announced he fulfilled the prophecy of the Promised Reformer. Even before, many of the scholars and general membership of the Jama’at felt that the prophecy was fulfilled in his person, and encouraged him to announce that he was the Musleh-e-Maud (Promised Reformer).

Hazrat Musleh-e-Maud رضی اللہ عنہ responded to them that if the prophecy seemed to be fulfilled in his person, then so be it, but what was the need for him to make an announcement? He mentioned that on one occasion, a list was published of the past Mujadideen (Reformers) in Islam and this list was published after being seen by the Promised Messiahعلیہ السلام. Hazrat Musleh-e-Maud رضی اللہ عنہ said how many in this list had claimed to be a Reformer. The Promised Messiahعلیہ السلام himself said that Aurengzab [Mughal Emporer] appeared to be a Reformer of his era. Umar bin Abdul Aziz is said to be a Reformer but he too never claimed or announced to be so. An announcement is only needed for a commissioned Reformer, such as the Promised Messiahعلیہ السلام. For a non-appointed Reformer, a claim is not necessary.

Hazrat Musleh-e-Maudرضی اللہ عنہ further explained that this was why he did not need to make an announcement. He said that members of the Jama’at should not be agitated by taunts of the opponents in this regard. Their slander, insults, and attempts to disgrace do not matter because one can be humiliated by people, but true honour is given in the court of God the Almighty. One who treads in the way of God is given honour in the sight of God, regardless of contempt of the people. One who makes a false claim may gain success in the world, however he will ultimately falter because he does not have the respect of God. He said that therefore in both secular and spiritual matters, one should always adopt truthfulness. And the way to judge one is on the manner of support they receive from God the Almighty.

Yet despite this, once Allah the Almighty commanded him to make the announcement – he then proclaimed that he was the Promised Reformer.

> “He said that therefore in both secular and spiritual matters, one should always adopt truthfulness.

Huzur says that even when he did make this claim, he did not just proceed to stand up and state boldly that he was the Promised Reformer. Rather he said that according to his nature, it was very difficult for him to do so. Once he had announced that that God had told him the prophecy was clearly fulfilled in his person, on the one side members of the Community were joyous. However, on the other, the Ghair Mubaieen (those who refused to take the Bai’at of the Khalifah) started their opposition.

In the Jalsa Salana of 1945, Hazrat Musleh-e-Maudرضی اللہ عنہ addressed this opposition and in particular the stance of Maulana Muhammad Ali. Hazrat Musleh-e-Maudرضی اللہ عنہsaid that since he made him claim to be the Promised Reformer, Maulana Muhammad Ali had needlessly begun opposing him. Hazrat Musleh-e-Maudرضی اللہ عنہ said that he had made his claim based on revelations, dreams, and the Will of God. However, Maulana Muhammad

Ali was unable to present any dream or revelation to the contrary to rebut his claim. The only evidence Maulana Muhammad Ali presented was a 30-year-old revelation, which was proved incorrect in context.

> *"Hazrat Musleh-e- Maud رضی اللہ عنہ said that he had made his claim based on revelations, dreams, and the Will of God.*

In order to prove themselves to be truthful the enemy of the prophets allege that the revelations bestowed to the prophets are conjured up by themselves. The Jews and Christians leveled the same allegation against the Holy Prophetﷺ as well. Hazrat Musleh-e-Maudرضی اللہ عنہ states that it is a wonder as to why God Almighty did not bestow true revelations upon the Jews and the Christians as opposed to the Holy Prophet ﷺ, in order to expose which party was false.

Huzur then presented a few revelations bestowed to Hazrat Musleh-e-Maudرضی اللہ عنہ which prove that he was the Promised Reformer. The first one occurred during the time of the Promised Messiahعلیہ السلام, which the Promised Messiah علیہ السلام noted in his diary which he recorded his own revelations. That revelation was: "Verily, I shall make thy followers victorious over those who have rejected thee until the day of Judgement" Hazrat Musleh-e-Maudرضی اللہ عنہ states that there is profound meaning behind this revelation in that this revelation is similar to the one bestowed upon Jesusعلیہ السلام as is mentioned in the Quran. However, the wording of that is: "And will place those who follow thee above those who disbelieve, until the Day of Resurrection". This is because the claim of Jesus علیہ السلام was to be the final prophet in the Mosaic dispensation. In that case, people oppose such a claim, then only after a long period of time do people accept that prophet. However, God Almighty wished to exalt the claimant of Musleh-e-Maud (Promised Reformer) to the status of Khilafat, and a Khalifah inherits a community immediately, that is why the clause "And will place those people" was not needed. Thus, by stating in the revelation that "Verily, I shall make thy followers victorious over those who have rejected thee until the day of Judgement", God Almighty indicated that sometime in the future he will grant him [i.e. Hazrat Musleh-e-Maudرضی اللہ عنہ] an established community, which in turn will be strengthened by God Almighty.

> *"He saw that a parcel was handed to him which had two names written on it, Muhiy-ul-deen and Muin-ul-deen.*

The wording "I will make those who have believed in thee…" as mentioned in the Quran is not required here as there will not be any need to wait for people to accept the message. Despite the fact that the enemies will scheme to destroy it and will try their level best to create a storm of opposition, yet God Almighty will grant him [i.e. Hazrat Musleh-e-Maudرضی اللہ عنہ] an established community and will ensure that their enemies are crushed.

The second sign which was revealed to Hazrat Musleh-e-Maudرضی اللہ عنہ that alluded to him being the Promised Son was experienced in a Kashf [vision]. Harzat Musleh-e-Maudرضی اللہ عنہ states that while in the state of Kashf, he saw that a parcel was handed to him which had two names written on it, Muhiy-ul-deen and Muin-ul-deen. The name, Muhiy-ul-deen, referred to the Promised Messiahعلیہ السلام who came for

the revival of Islam and Muin-ul-deen referred to Hazrat Musleh-e-Maud, who came to assist and help in the cause of Islam.

The third sign which Hazrat Musleh-e-Maud رضی اللہ عنہ mentioned was a revelation he received. The revelation was, 'O progeny of Daud! Adhere to the commandments of Allah the Almighty while being grateful to Him'. Hazrat Musleh-e-Maud رضی اللہ عنہ states that by stating, 'progeny of Daud', Allah the Almighty has likened him to Hazrat Sulema علیہ السلام. Hazrat Suleman علیہ السلام became the Khalifa after Hazrat Daud علیہ السلام and was also his son.

Hazrat Musleh-e-Maud رضی اللہ عنہ states that the fourth sign which attests to him being the Promised Son is a Kashf [vision] which he experienced. In this Kashf, he saw that he was praying in the Promised Messiah's Bait-ul-Dua [small chamber in which the promised Messiah علیہ السلام used to pray] when suddenly it was made apparent to Hazrat Musleh-e-Maud رضی اللہ عنہ that the Promised Messiah علیہ السلام was Abraham. It was also revealed to him that many other Abrahams have appeared in this Ummah [followers of the Holy Prophet ﷺ], for instance, he was informed that Hazrat Khalifatul Masih I رضی اللہ عنہ was also Abraham. Hazrat Musleh-e-Maud رضی اللہ عنہ was then told that he was also Abraham.

Hazrat Musleh-e-Maud رضی اللہ عنہ states that the fifth sign which was revealed to him was in a dream close to the time of the Promised Messiah's علیہ السلام demise. Hazrat Musleh-e-Maud رضی اللہ عنہ saw an angel in a dream and told Hazrat Musleh-e-Maud رضی اللہ عنہ that he will teach him the commentary of Surah Al-Fatiha. The angle said that until now all the commentators of the Holy Quran have only written a commentary up to the words, Yaum-e-Deen [the Day of Judgment], however he shall teach Hazrat Musleh-e-Maud رضی اللہ عنہ the

> *"The angle said that until now all the commentators of the Holy Qur'an have only written a commentary up to the words, Yaum-e-Deen [the Day of Judgment], however he shall teach Hazrat Musleh-e-Maud رضی اللہ عنہ the complete commentary of Surah Al-Fatiha*

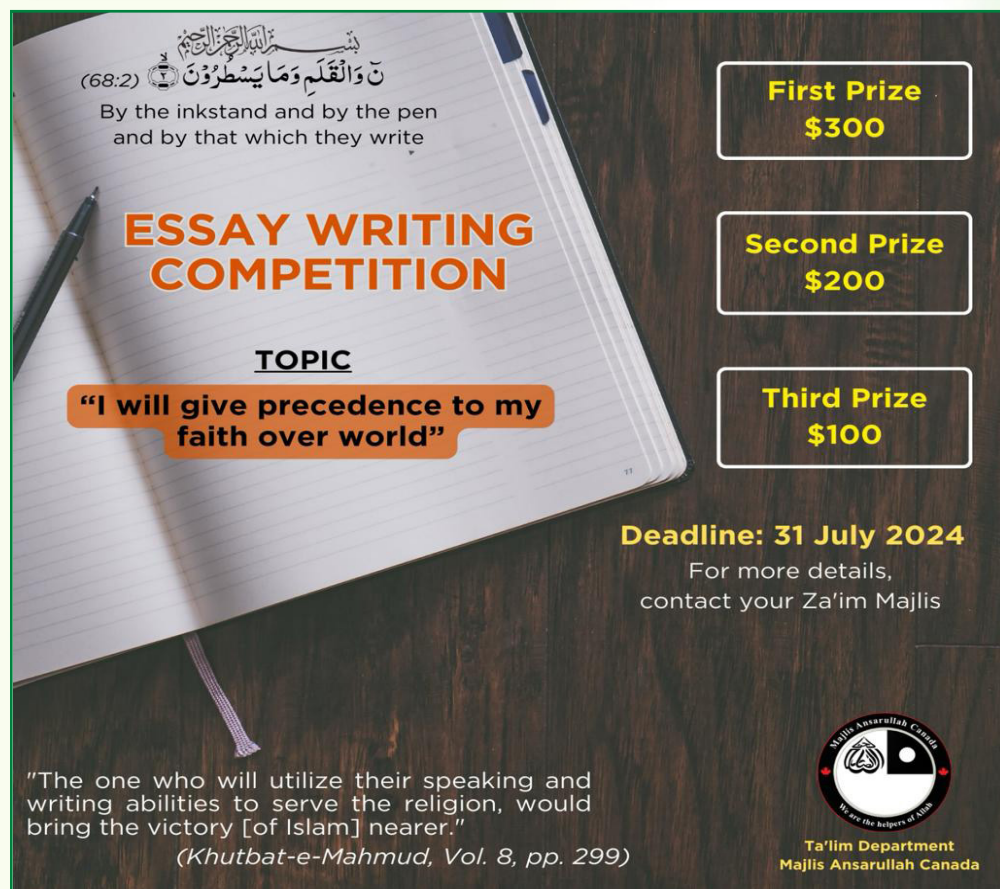
complete commentary of Surah Al-Fatiha. Hazrat Musleh- e-Maud رضی اللہ عنہ states that when he woke up, he could no longer recall what the angel had taught him. Nonetheless, since that day, Allah the Almighty taught Hazrat Musleh-e-Maud رضی اللہ عنہ countless intricate and subtle meanings from Surah Al- Fatiha. In fact, Hazrat Musleh-e-Maud رضی اللہ عنہ states that Allah the Almighty taught him a very comprehensive program in light of Surah Al-Faitha in order to establish the grandeur of Islam. Thus, the true meaning of this dream was that the general comprehension of the Holy Quran and in particular the meaning of Surah Al-Fatiha was granted to Hazrat Musleh-e-Maud رضی اللہ عنہ.

Huzur concluded by saying that in the coming days, many Jalsas (gatherings/events) will be held in commemoration of the fulfillment of this prophecy in Jama'ats and also many programs will be broadcast on MTA. Members of the Jama'at should make maximum effort to attend and listen to these programs in order to develop a deeper understanding of this prophecy. There are countless signs mentioned in this prophecy and all of them have been fulfilled in Hazrat Musleh-e-Maud رضی اللہ عنہ with great splendor.

# THE HISTORIC PLEDGE OF HAZRAT SAHIBZADA MIRZA MAHMUD AHMAD رضی اللہ عنہ

After the burial of the Promised Messiah علیہ السلام Hazrat Sahibzada Sahib returned to his empty house with dignified patience and resolve, that house which had become empty of his beloved father and holy Imam, in which there was no religious leadership to inherit neither were there worldly goods and provisions or the luxuries of life. However, his revered mother told her sons and daughter that in actual fact this house was not empty. Hazrat Amma Jan رضی اللہ عنہا (mother of Hazrat Sahibzada Sahib) said: "Children! Looking at the empty house, do not imagine that your father has left you nothing. He has laid up for you a great treasure of prayers in Heaven which will continue to yield its beneficence to you all in time to come."

Hence, the testament of time following that day is the history of the distribution of that vast treasure which descended in the form of God's Grace particularly upon this young man and upon his brothers and sister according to their capacity. A new phase began in the life of Sahibzada Mirza Bashiruddin Mahmud Ahmad sahib رضی اللہ عنہ It was the beginning of the journey he had to undertake by himself under the influence of the prayers of his deceased Master. It was a journey towards a special station and a set objective, which Hazrat Sahibzada Sahib embodied in the resolve he made whilst standing at the head of the bed of his father's sacred body.

It was a sacred pledge he made with his Lord, to which he remained firmly committed till death with faithfulness, resolve and determination. In relation to the moments when he gave expression to this high resolve, he states: "It was the last moment in the life of the Promised Messiah علیہ السلام and many men were gathered round his bedside, the women had moved away from there. Men on three sides surrounded the bed. I made some room and stood at the head of the bed… "I saw that the Promised Messiah علیہ السلام opened his eyes, looked here and there and closed them. Again, he opened his eyes, his

pupils moved around and they closed from fatigue. He repeated this many times. In the end he mustered his strength one last time because one does not have the strength in the final moments, he opened his eyes, glancing around the room he looked towards the head of the bed.

Looking around when his gaze fell upon me, it seemed to me as if he was trying to find me. And he felt relieved upon seeing me. Thereafter he closed his eyes, took his last breath and died. At that moment I felt as if his gaze was only trying to find me. And I imagined this was the result of my prayers to look into those eyes for the last time. "Straight after his death some people were apprehensive about the future. Men focus upon other men thinking this person being of great service has died, what will become of the Community? …I observed some others in a similar depressed state and heard them saying what will become of the Community. Even though I was only nineteen years old at the time, I remember standing at the head of the bed on which lay the sacred corpse of the Promised Messiah عليه السلام and proclaiming:

*'My Lord, believing You to be Omnipresent and Omniscient I make a solemn pledge that even if the entire Jama'at were to forsake Ahmadiyyat I will convey the message that You have revealed through the Promised Messia* عليه السلام *to each and every corner of the world.' "One passes through many phases in one's life. There are phases of laziness, of activity, phases of knowledge, phases of ignorance, of obedience to God and of negligence. But to this day I feel that was a phase of such alertness and of the deep knowledge of God that every atom of my body was party to that high resolve. I was convinced that the power and strength of the whole world held no significance against my resolve and determination. If the world could hear my resolve, they would certainly consider it as the boasting of a madman. However, I believed this pledge to be my greatest responsibility. And upon making this pledge I was convinced in my heart and soul that this promise did not lie outside my powers, it lay within my God given capabilities."*

# Remembering a Great Reformer رضی اللہ عنہ

Abdul Basit Shahid Co-biographer of
Hazrat Musleh-e-Maud رضی اللہ عنہ

The very first recollection that I have of Hazrat Musleh-e-Maudرضی اللہ عنہ is when I was very young. Nowadays we celebrate Aamin ceremonies [completion of the first reading of the Holy Quran]. In those days a Bismillah ceremony was also held where a child would learn to read Surah al-Fatihah from an elder of the Jamaat. I was born in Qadian in 1933. I was honoured and privileged that Hazrat Musleh-e-Maudرضی اللہ عنہ conducted my Bismillah.

One day, Huzoorرضی اللہ عنہ visited the Lajna to deliver a dars (sermon) and my mother took me with her. I remember that Huzoorرضی اللہ عنہ recited Surah al-Fatihah and I recited it after him. A Bai'at also took place right after the Bismillah as a lady was present to pledge allegiance at Huzoor'sرضی اللہ عنہ hand. Huzoorرضی اللہ عنہ began with the words, "Today, at the hand of Mahmud…" Now, I had been told that a Bai'at is when you read after the Khalifa, and so I also began to simultaneously say those words. Huzoorرضی اللہ عنہ smiled and said "Mian [son], I will be taking the Bai'at." This is my first recollection of Huzoorرضی اللہ عنہ.

I used to see Hazrat Musleh-e-Maudرضی اللہ عنہ very frequently as my father's shop was located right below Masjid Mubarak in Qadian – it was in the hub of the town and was located at the junction of all the main roads. Therefore, I had ample opportunities to see Hazrat Musleh-e-Maudرضی اللہ عنہ. I remember that whenever a group of people would gather outside Masjid Mubarak, it was because Huzoorرضی اللہ عنہ was passing by. We would then go and join the line of people and would have the honour of shaking and kissing Huzoor'sرضی اللہ عنہ hand. My friends and I would then compete to see who had the most opportunities to meet Huzoorرضی اللہ عنہ in a day.

I have been attending Jalsa Salanas from a very young age as my father, Abdul Rahim Darwesh

Sahib, was very passionate about attending Jalsas as well as participating in tabligh. He had a very excellent way of speaking and many Ahmadis used to say that they wanted to go with my father for tabligh as his speech was very eloquent. Hence, I had the opportunity to attend Jalsas. It was due to this passion of my father that I was present at the Jalsas in which Hazrat Khalifatul Masih IIرضی اللہ عنہ announced his claim to be the Musleh-e-Maud in Lahore, Delhi and Hoshiarpur. The Jalsa in Ludhiana was not open to children which is why I could not attend. However, all the others, I attended. Last year I had the chance to visit Hoshiarpur and I refreshed my memory about many of the incidents I narrated – I am happy to say that I have been narrating them quite accurately. The Lahore Jalsa was unique – Huzoorرضی اللہ عنہ stated that Allah the Almighty had given him such youngsters that if suicide was not forbidden in Islam, he could ask, in the presence of the audience, a hundred youths to step forward and stab themselves in the abdomen. This was how much confidence Huzoorرضی اللہ عنہ had and just a reflection of how much he had inspired the youth.

In the Jalsa of Delhi, some opponents planned to cause trouble and they attacked the Jalsa. Some of our elders suffered injuries. At that occasion, Huzoorرضی اللہ عنہ announced, "I am giving the police ten minutes to control the situation otherwise we will have to control it. Where is my son Nasir Ahmad?" I remember these very words of Huzoorرضی اللہ عنہ, that after ten minutes, Hazrat Mirza Nasir Ahmadرحمہ اللہ تعالیٰ would control the situation.

Some sermons of Huzoorرضی اللہ عنہ I remember distinctly, perhaps because I have also come across them afterwards continuously. For instance, about MTA it is well known that Huzoorرضی اللہ عنہ once stated that a time would soon come when an individual located in one place would teach

*The Delhi Jalsa in which Huzoor رضی اللہ عنہ announced that he was Musleh-e-Maud, 1944.*

the Holy Quran and people all over the world would be listening simultaneously. This was the time when the loudspeaker had not yet come to Qadian, and due to a high number of attendees, duty-holder would be appointed to stand at some distance and relay the words of Huzoorرضی اللہ عنہ to the people behind. Then, when the loudspeaker was invented Huzoorرضی اللہ عنہ presented the justification for it before the Jamaat. Huzoorرضی اللہ عنہ stated that the Jamaat had now grown, and audiences were large in number and his voice was weak as his throat was frequently sore, hence, it was better that the Jamaat purchased the loudspeaker. Huzoor رضی اللہ عنہ was in a way appealing to the Jamaat for this. Thereafter, a loyal Ahmadi arranged for it to be set up in Masjid Aqsa. I remember, before the loudspeaker, the daroos (sermons) of Hazrat Mir Muhammad Ishaq Sahibرضی اللہ عنہ were very popular and he would stand next to the partition of the ladies so both sides could hear.

When Huzoorرضی اللہ عنہ would recite the Holy Quran during sermons, his manner of recitation was incredibly heart-moving and exceptional. We would always desire that Huzoorرضی اللہ عنہ continue the tilawat. Then, following the recitation of the Quran, Huzoorرضی اللہ عنہ would explain his discourse in a very eloquent, masterly and dignified way. We never saw Huzoorرضی اللہ عنہ adopt the style of

normal speakers where they use hand gestures and continue shouting unnecessarily. His speeches would be very passionate but dignified and had a unique style of delivery.

It is generally known that people would listen to Huzoor's رضی اللہ عنہ speeches having lit candles in front of them as the speech would be quite lengthy – hence they would light a candle and be taking notes in the dark. A light-hearted anecdote is well-known that an elderly gentleman once said to Hazrat Musleh-e-Maud رضی اللہ عنہ "You trouble us a great deal because when we need to go to the toilet, we wait for you to finish a particular point, but then you start speaking on something else and then we again wait for that point to end. This waiting continues for a long time. So Huzoor, you have such an interesting way of speaking that we cannot leave even though we need to."

I remember once that a newspaper in Delhi which was called Riazat, if I'm not mistaken, whose editor was Diwan Singh Mafton published an article stating that Ahmadis supported the cause of Pakistan and said, "But do they not remember what happened to them in Kabul?" He went on to say that if a Pakistani government was created then what happened to them in Kabul shall be repeated. I recall Huzoor رضی اللہ عنہ responding to this in a speech. I saw that he was very much moved and was speaking very passionately – this is something I remember very well due to how Huzoor رضی اللہ عنہ was speaking. Huzoor رضی اللہ عنہ said:

"You remind us of the conduct of Muslims, yet how have Hindus and Sikhs done any better? Whether Muslims treat us well or not, we are currently trying for a state for the Muslims. If something benefits the Ummah we will always strive for it regardless of whether we benefit from it or face persecution."

In the same way, when Huzoor رضی اللہ عنہ announced his claim of being Musleh-e-Maud in Lahore, Hazrat Mufti Muhammad Sadiq رضی اللہ عنہ stood up during the speech and, not being able to hold himself back, proclaimed, "We believe in whatever Huzoor is claiming!" or he said, "Whatever Huzoor is claiming, we believe it to be true!" – I do not recall the exact words. That day too, Hazrat Musleh-e-Maud's رضی اللہ عنہ voice and manner of speaking were different from his usual sermons. I was ten or eleven years old at the time, but I remember thinking and acknowledging the fact that Huzoor's رضی اللہ عنہ speech was different that day and I wanted to ask my father after the speech as to why this was. When we left afterward, the atmosphere was one of celebration and people were greeting each other, so I gathered what had happened. Huzoor's رضی اللہ عنہ way of speaking was incredibly inspiring.

When the first volume of Tafsir-e-Kabir was published, Huzoor رضی اللہ عنہ announced in a sermon that some volumes had been prepared and were now available. I recall that so many people became motivated due to this that afterward, my father rushed towards the offices of Tahrik-e-Jadid where the tafsir (exegesis) was being sold and I had to run to keep up with him. People ran to the office so that they could obtain it.

There are many aspects from which we can see how Hazrat Musleh-e-Maud رضی اللہ عنہ motivated people. For instance, the Khuddam-ul-Ahmadiyya pledge also illustrates the kind of nation that Huzoor رضی اللہ عنہ wanted the Jamaat to become and his expectations of us. Huzoor رضی اللہ عنہ once stated, "I have established such schemes in the Jamaat that not even Hitler and Mussolini gave to their nations."

The establishment of Rabwah too was such a grand task. Huzoor رضی اللہ عنہ gave the example that if a gardener needed to move a tree from

one place to another, he would have to endure hardship. But in the case of Rabwah, an entire community needed to be re-established as if an entire garden had to be re-planted. A land that was not worthy of being inhabited and had been marked as having no water was where Huzoorرضی اللہ عنہ, through his prayers, re-established everything.

The atmosphere in Qadian was very religious with most of our activities related to the Jamaat. We would regularly attend Atfal programmes. But when Hazrat Musleh-e-Maudرضی اللہ عنہ delivered the sermons on Waqf (life devotion), due to the environment of Qadian and of course those sermons, I, declared that I wanted to dedicate my life for the cause of the Jamaat. This was around 1944, after which I gained admission in Jamia. I once remember that I had the opportunity to work on the chapters of Musnad Ahmad bin Hanbal which was a task a few of us were carrying out in Jamia. Hazrat Maulana Abul Ata Sahib came to our class one day, and he dictated some sentences to us which we all jotted down – we did not understand the purpose behind this. When he collected the papers, he chose five of us and handed us to another teacher who was working on this project. Hence, we began this task without any experience and not even knowing what the task was that needed to be carried out. This was a project that was directly overseen by Hazrat Musleh-e-Maudرضی اللہ عنہ. Once, I was working on this and I was informed that Huzoorرضی اللہ عنہ had asked for me. I was a student at the time and thought whether Huzoorرضی اللہ عنہ even knew me personally or not? I went to the office of the private secretary who informed Huzoorرضی اللہ عنہ that I was here. Hazrat Maulana Abul Munir Nurul-Haq Sahib and I presented ourselves before Huzoorرضی اللہ عنہ.

Huzoorرضی اللہ عنہasked me about my education and whether I had completed the FA exam. I said that I was in Jamia and had only passed the matriculation exam. Huzoor رضی اللہ عنہ stated that even if a person is not well-educated, provided they are intelligent, they can achieve many things. Huzoorرضی اللہ عنہ then gave the example of an individual, whose name I cannot remember, who would deliver such an excellent speech in English that Englishmen would travel to listen to his speeches. So Huzoorرضی اللہ عنہ was comforting me by saying that education was not as important as effort.

It was the grace of God that my father had the opportunity to serve as a Darwesh, and this is a great honour. Prior to this, my father worked hard and managed to acquire some property in Qadian. However, when the call came to dedicate property for the Jamaat, he donated all that property he had accumulated over the years. After the split of India and Pakistan, the homes and shops that my father owned were in the possession of Hindus and Sikhs and my father would see this every day. So, this was a huge sacrifice, something which we cannot fully comprehend.

I recall seeing the flag of Pakistan waving from the post office across our home but was taken down a couple of days later and replaced with the Indian flag. We had always believed that we would never migrate and leave Qadian as this was our home and the Markaz. However, the conditions became such that we had to leave.

At the time, most of the newspapers had written that Qadian was like an island and that all Muslims were seeking refuge there. I migrated with my siblings and mother for whom it was a huge sacrifice as she undertook this responsibility with great care and dignity.

When Rabwah was being built, a large building was constructed for the families of the Darweshan. Huzoorرضی اللہ عنہ personally supervised the shifting of those families from Lahore to Rabwah. When

those families arrived at the railway station close to Rabwah, Huzoorرضی اللہ عنہ came to receive them; this was at midnight. Hazrat Mirza Bashir Ahmadرضی اللہ عنہ was serving as Nazir Khidmat-e-Darweshan. He was very soft- hearted and took great care of us. Sometimes he would knock on our door and deliver letters from my father in Qadian and would jokingly say that he was our postman. This was the love he had for us.

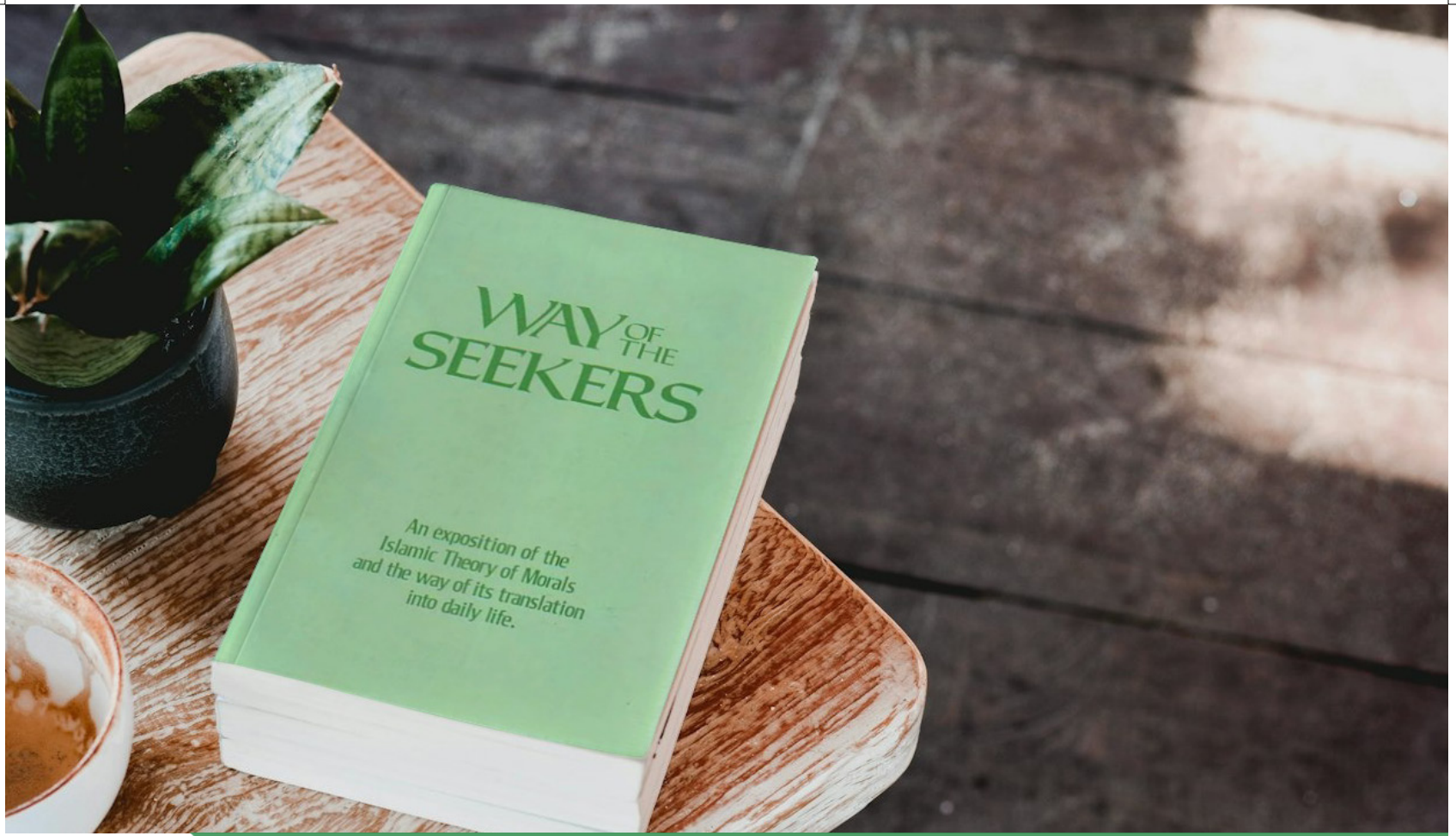
I believe that people have not fully understood the grandeur of Hazrat Musleh-e-Maudرضی اللہ عنہ.

I remember that Ghulam Rasul Mehr, editor of a newspaper called Inqilab and a non-Ahmadi, once said that the status of Hazrat Mirza Bashiruddin Mahmud Ahmad رضی اللہ عنہ had not been fully understood. He said that people took their worries to him and left feeling motivated.

"May God have mercy on this ardent devotee of Islam". It was Hazrat Musleh-e-Maudرضی اللہ عنہ who strengthened us. Atfal-ul-Ahmadiyya, Lajna Imaillah, etc., all these walls are those in which we are working till this day.

*(Al Hakam -15 February 2019)*

*The room of birth of Hazrat Musleh -e-Maud رضی اللہ عنہ in Qadian, India*

*The room of Divine Revelation of Hazrat Musleh -e-Maud رضی اللہ عنہ in Hoshiarpur, India*

**“He will be filled with secular and spiritual knowledge”**
**“He will be extremely intelligent and perceptive”**

# Way of the Seekers – an example of one of the book which is full of secular and spiritual knowledge

Compilation by Dr. Mohyuddin Mirza, Edmonton East Majlis, (member of the English Section Editorial Board).

In this issue of Nahnu Ansarullah we will introduce the contents of this book and later on will discuss step by step in each issue. (12 minutes read and 60 minutes to contemplate).

**Where is this book available?**

It is available on the following link *Way of The Seekers (alislam.org)*.

The book also been distributed by Majlis Ansarullah Canada few years ago. Printed copies are always available at our book stalls.

**How did this book came into existence?**

WAY OF THE SEEKERS was first published in Urdu in 1926, and was re-issued in 1956, being the text of a speech delivered at the Annual Conference of the Ahmadiyya Community on December 27 and 28, 1925 by Hazrat Khalifatul Masih IIرضی اللہ عنہ. This is an English translation of

the original speech by Qazi Muhammad Aslam, M. A. and Chaudhry Muhammad Ali, M. A.

One can see that this book was first published in 1925, so it will be a century old in two years. Book is old but contents are fresh and vibrant. This proves how Hazrat Musleh Maud رضی اللہ عنہ was filled with secular and spiritual knowledge.

**What is the main theme of this book?**

This book is an exposition of the Islamic theory of morals and the way of it's translation into daily life. It is a very eye opening read especially the part which relates to moral training of children. In my opinion we can take real advantage of this book because those of us who have settled in Western countries face a dilemma on training our children.

In his own words, Hazrat Musleh Maud رضی اللہ عنہ said the following points:

• *The subject is so universally important that everyone seeks information about it.*

• *There are 9 questions which people want answered and have a clear-cut prescriptive answers*

• *The question everyone wants answered is:*

• *What methods, exercises, ways, can we adopt which can procure release us from sin and prompt us to do only good?.*

I have read this book many a times and made presentations on several occasions but reading it again for the purpose of writing for our magazines on the occasion of fulfilling the prophecy of Musleh Maud, I was just awestruck about the capabilities of the author, combining secular and spiritual knowledge. This is the most commonly asked question in our society. The next point made by the author is more intriguing.

*"The readiest answer is: Adopt the right way, abjure all sin. But as everybody knows that is not enough. They say: We have read the Quran, we have read the Hadith as best as one can, and we have read the books of the Promised Messiah, and made the necessary effort to steer clear of sinful living, but we have not succeeded. Now, having done all that, what more can we do?"*

In the introduction Hazrat Musleh Maud describes a vision of his as to why he wanted to talk about this subject. I would love our readers to read it. That part tells us how spiritual he was that everything was guided by the Grace and Mercy of Allah. I will now go to another important part.

*"For our community this is no ordinary question. It is indeed a life-and-death question for us. Amongst us has come a prophet, a divinely appointed teacher. We accepted him. To quicken our faith he has recited to us the Signs of God. Having THE WAY OF THE SEEKERS had the grace of knowing, recognizing, and accepting such a person, should we still remain as unclean as before? What have we achieved by believing in him?....*

A very thoughtful and deep meaning question is posed by the author. I think about it myself many a times and try to analyze my actions and dealings and found many deficiencies. Reading through this book provides me a quick reference about morals, khulaq and many other behaviours in our lives.

Expect in the March issue of Nahnu Ansarullah, a writeup about perfect man and definition of morals. In the materialistic society we are living in, these subject could be very important to charter our journey of life with a purpose and reach our destination and in the words of a Native Indian "When we meet the Great Spirit can we look at it without shame and say thanks of gratitude that we are Ahmadi Muslims".

# He will be endowed with spiritual and secular knowledge

By Dr. Hameed A. Mirza

During the Second World War, a British officer named Joseph Nolan served in my father (Late Mirza Fazal-ur Rehman Sahib)'s unit. He was the son of a priest from the Church of England. One winter, while contemplating his vacation destination, my father suggested a visit to Qadian to him. Initially hesitant, after exploring several options, Mr. Nolan agreed to accompany my father to Qadian.

Upon arriving in Qadian, he had the opportunity to meet some companions of Hazrat Masih-e-Maudعليه السلام. Eventually, a meeting with Hazrat Khaliftul Masih IIرضی اللہ عنہ was arranged for him, despite very busy schedule of Huzoorرضی اللہ عنہ due to Jalsa Salana.

Knowing that Huzoorرضی اللہ عنہ had only completed his education up to matriculation, my father arranged for an interpreter, Syed Abdul Latif Bukhari Sahib of Bombay, who held a master's degree at the time. The plan was for Abdul Latif Bukhari Sahib to sit next to Huzoorرضی اللہ عنہ followed by Mr. Joseph Nolan and then my father.

However, upon entering the meeting room, Huzoorرضی اللہ عنہ, after exchanging greetings, took hold of my father's hand in one hand and Mr. Joseph Nolan's in the other, directing the interpreter to sit at the far end. This sudden change startled my father. Yet, to everyone's surprise, when Huzoorرضی اللہ عنہ engaged with Mr. Joseph Nolan, he spoke fluent English. My father recalls that during the meeting, Huzoorرضی اللہ عنہ

*Late Mirza Fazal-ur-Rehman Sahib receiving his war service medal*

also mentioned an incident from his life when he met Mussolini, the Italian dictator, and spoke in English for the first time.

After the meeting, Mr. Joseph Nolan expressed disbelief to others, astonished by Huzoor'sرضی اللہ عنہ articulate English. He remarked, 'I have met numerous individuals at the church, where my father served as a priest, encountering people of very high stature, yet I've never witnessed such a command of English. If Huzoorرضی اللہ عنہ hadn't mentioned his education himself, I might not have believed it.' Mr. Nolan was profoundly impressed by Huzoor'sرضی اللہ عنہ wisdom and exceptional knowledge demonstrated during the meeting.

This incident is just one example showcasing the fulfillment of the prophecy. There are countless such instances demonstrating how every aspect of the prophecy was realized in Hazrat Musleh-e-Maudرضی اللہ عنہ, affirming the truthfulness of Hazrat Masih-e-Maud عليه السلام.

# Arrogance

A continued presentation and discussion on the subject of Arrogance from the writings of The Promised Messiah(عليه السلام). Part 2) Reading time 5 minutes

**By Dr. Mohyuddin Mirza, Edmonton East Majlis**

Arrogance in human nature is a wide subject and the Promised Messiah (عليه السلام) categorized this as a big hurdle in recognizing God, the All Mighty. Huzur (عليه السلام) writes:

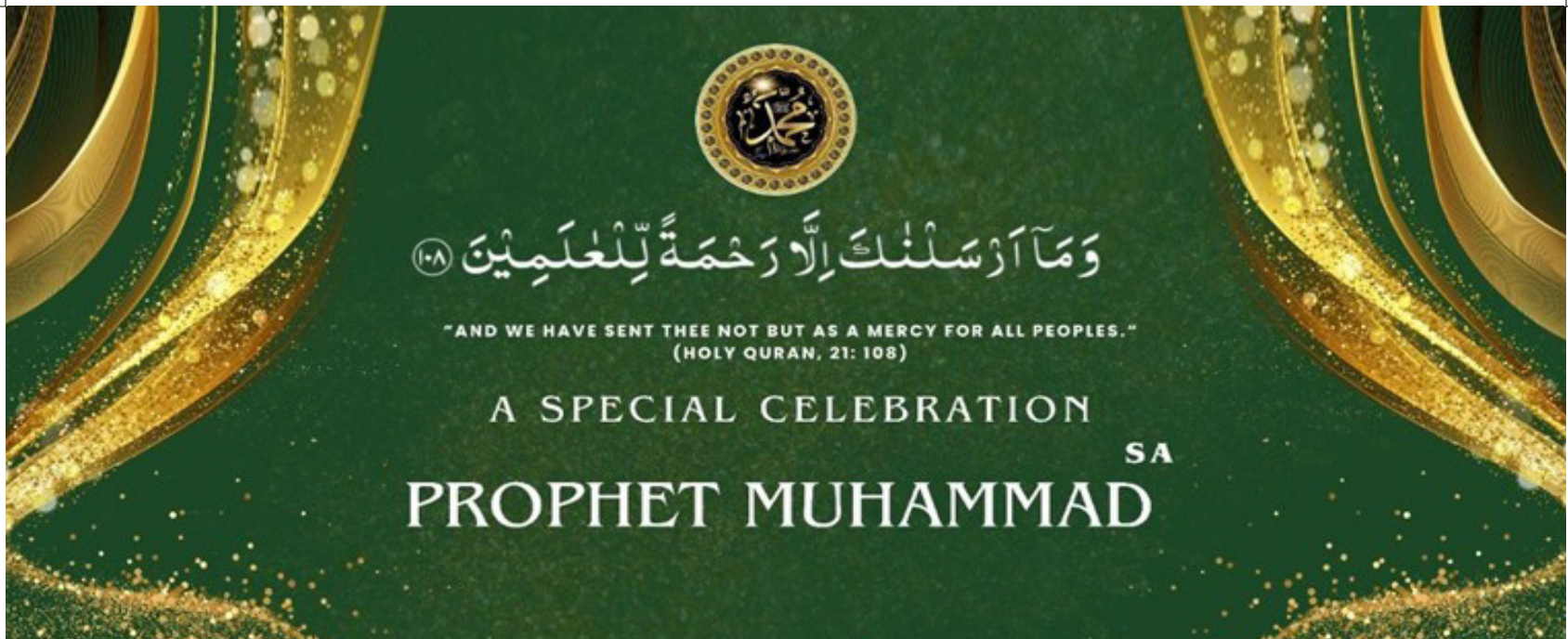
**"What is Arrogance?**

"I admonish my community to shun arrogance as arrogance is hateful in the eyes of God, the Lord of Glory. You may not perhaps fully realize what is arrogance. Then listen to me as I speak under the direction of God.

- *Everyone who looks down upon a brother*
- *because he esteems himself more learned, or wiser or more proficient than him is arrogant*

inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother, whom he accounts small, better intelligence and knowledge and higher proficiency than him? So also, he who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother is arrogant because he forgets that his wealth, status and dignity were bestowed upon him by God.". *[Nuzul-ul-Masih, Ruhani Khaza'in, vol. 18, pp. 402-403]*

The focus of this narration by The Promised Messiahعليه السلام is first to define as to what is arrogance? He states empathically that "I speak under the direction of God". I call these definitions of arrogance as Divinely guided and worldly philosophers have not gone into such a depth as The Promised Messiah has done. And this is because as human beings we have a tendency to give more credit to "myself" rather than the Creator. All our capabilities and capacities were built in us before our creation under the Divine characteristic of Ar-Rahman, the One who created all the resources for us before we were created and then gave us the means to utilize those capacities. One important point is made that these capabilities and capacities are not good or bad, it is there use which makes them good or bad. This was required of the God because the whole universe is created on the principle of absolute justice.

*To be continued....*

# Jalsa Seeratun Nabi ﷺ Program

Majlis Ansarullah Toronto Region

**Introduction:**

The "Jalsa Seeratun Nabiﷺ" program, held on November 17th, 2023, was an insightful and inclusive event organized by Majlis Ansarullah Toronto Region, to shed light on the life and teachings of our beloved Master, the Holy Prophet Muhammadﷺ (peace be upon him). The aim was to foster understanding among diverse groups and showcase Ahmadiyya beliefs regarding the Holy Prophetﷺ.

**Attendees and Program Highlights:**

The event attracted a total of 250 attendees (175 men 75 ladies), including 11 non-Ahmadi guests, demonstrating a diverse audience eager to engage with the Subject matter. There were 5 members who brought these guests. Also, there were few who came as they saw the online social media post about this event. Two impactful speeches were delivered by Umar Akbar Sahib and Maulana Abdul Rasheed Anwar Sahib on the themes of "Prophet Muhammad's Justice and Compassion" and "Prophet Muhammad: Prince of Peace," respectively. These speeches provided an insightful perspective on the Prophet's character and teachings.

**Key Activities:**

The program included a Q&A session that encouraged active participation and dialogue among attendees, further enriching the discussions. An exhibition showcasing various aspects of Prophet Muhammad's (peace be upon him) life and literature was available for attendees to explore, providing an immersive learning experience. Additionally, the provision of dinner and gift packages for attendees contributed to a welcoming and inclusive environment.

**Impact and Takeaways:**

The "Jalsa Seeratun Nabiﷺ" program successfully achieved its objectives by fostering understanding and dialogue among participants. The engagement of non-Ahmadi guests in discussions about Prophet Muhammad's life

*"Jalsa Seeratun Nabiﷺ" program organized by Majlis Ansarullah Toronto Region held on November 17th, 2023,*

and teachings was particularly encouraging. Feedback received indicated a positive reception of the speeches, exhibition, and resources provided.

**Conclusion:**

The event served as a platform to share Ahmadiyya beliefs regarding Prophet Muhammad (peace be upon him) with a diverse audience, promoting a deeper understanding of his life and teachings. The program's success lies in its ability to bridge gaps, encourage dialogue, and create a conducive environment for mutual understanding and respect among attendees.

**Recommendations**:

Based on the positive outcomes of this program, it is recommended to continue organizing similar events that foster interfaith dialogue and understanding within the community and beyond.

*Scenes "Jalsa Seeratun Nabiﷺ" program organized by Majlis Ansarullah Toronto Region*

# Ahmadiyya Kitchen – Feed The Hungry

Report from Hamilton Mountain

On December 31, 2023 (the eve of the new year), when the world was busy with worldly celebrations, three Ansar brothers Aurangzeb Agosh, Regional Muntazim Isaar, Irfan Cheema, Muntazim Isaar and Khalid Shad, Muntazim Isha'at celebrated the new year eve in a unique manner. They helped at Ahmadiyya Kitchen to prepare twenty (20) warm pizzas and distributed them among the homeless people in several encampment areas and shelters around downtown Hamilton. Please keep all volunteers in your prayers. Some photographs of the occasion are shared:

*Aurangzeb Agosh, Regional Muntazim Isaar, Irfan Cheema, Muntazim Isaar and Khalid Shad, Muntazim Isha'at while celebrating the new year eve with the distribution of pizza among the homeless people in downtown Hamilton*

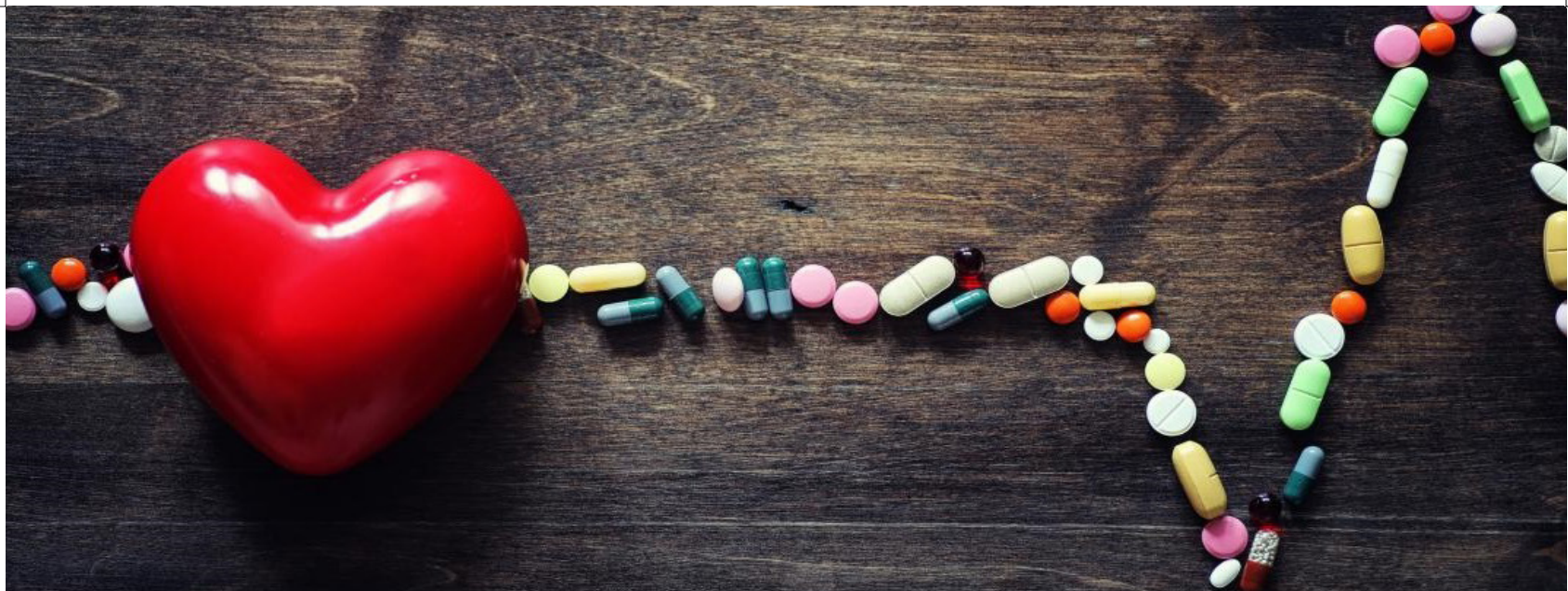
# Majlis Ansarullah Canada hosted a welcome Event in honor of new Ansar

On the evening of Saturday, December 30th, 2023, Majlis Ansarullah Canada hosted its traditional New Ansar Welcome Dinner, a heartfelt gathering dedicated to welcoming the new members who have recently become part of the Majlis Ansarullah. The event, hosted by the National Majlis-e-Amla, Majlis Ansarullah Canada, commenced with the recitation of the Holy Quran followed by Nazam & Pledge.

The Vice President Safe Dom respected Maulana Misbah Balouch took the stage to provide an insightful introduction to Majlis Ansarullah Canada, delving into the structure of the organization, its various departments, and the broad spectrum of activities it carries out.

Continuing the program, the Naib Qaid of Dhahanat Wa Sihat Jismani department presented a detailed overview of the activities organized by the department throughout the year.

President of Majlis Ansarullah Canada Respected Hameed Waraich, addressed the attendees, extending a warm and formal welcome to the new members. He emphasized on the profound importance of maintaining a strong connection with Allah through the observance of Tahajjud prayer and the Five daily prayers. He also highlighted the importance of obedience to the principles of nizam-e-jamaat and khilafat.

The event gracefully concluded with silent prayer and dinner.

# Vitamins Essential for Our Health

Dr. Hameed A. Mirza,
Majlis Peace Village East

Allah has enjoined upon us the care of both our physical and spiritual well-being. To uphold our spiritual health, encompassing acts such as prayers and supplications, it is imperative to also attend to our physical health. Asian diets, prevalent in our communities, often exhibit deficiencies in essential nutrients crucial for maintaining a healthy body. A significant area of concern is the realm of vitamins, where imbalances—either deficiencies or excesses—are commonly observed.

Reflecting on the wisdom of Allah's words in the Holy Qur'an (7:32), " Eat and drink but exceed not the bounds" draws our attention to the importance of maintaining a balanced approach in every facet of our lives. This succinct article aims to shed light on what vitamins are and briefly emphasizes their critical role in sustaining a healthy and functional body.

In forthcoming articles, I look forward to delving deeper into the intricacies of each vitamin, offering more comprehensive insights. Inshallah!

Vitamins are essential organic compounds that our body needs in small amounts for various physiological functions. They play crucial roles in metabolism, growth, development, and overall health. There are 13 essential vitamins, classified into water-soluble (B-complex vitamins and vitamin C) and fat-soluble (vitamins A, D, E, and K) categories.

Vitamin A: Essential for vision, immune function, and skin health.

Vitamin B-complex (B1, B2, B3, B5, B6, B7, B9, B12): Involved in energy metabolism, nerve function, and red blood cell formation.

Vitamin C (ascorbic acid): Important for collagen synthesis, immune function, and antioxidant activity.

Vitamin D: Vital for calcium absorption, bone health, and immune system support.

Vitamin E: An antioxidant that protects cells from damage, supports immune function, and promotes skin health.

Vitamin K: Essential for blood clotting, bone metabolism, and cardiovascular health.

While a balanced diet usually provides sufficient vitamins, some individuals may need supplements due to dietary restrictions, medical conditions, or specific life stages. It's important to meet recommended daily allowances but avoid excessive intake, as some vitamins can be harmful in high doses.

Always consult with a healthcare professional before starting any vitamin supplements, as individual needs vary, and excessive intake can have adverse effects. A well-rounded diet with a variety of fruits, vegetables, whole grains, and lean proteins is the best way to ensure adequate vitamin intake.